

Quarterly Journal of the Socialist Party of Canada

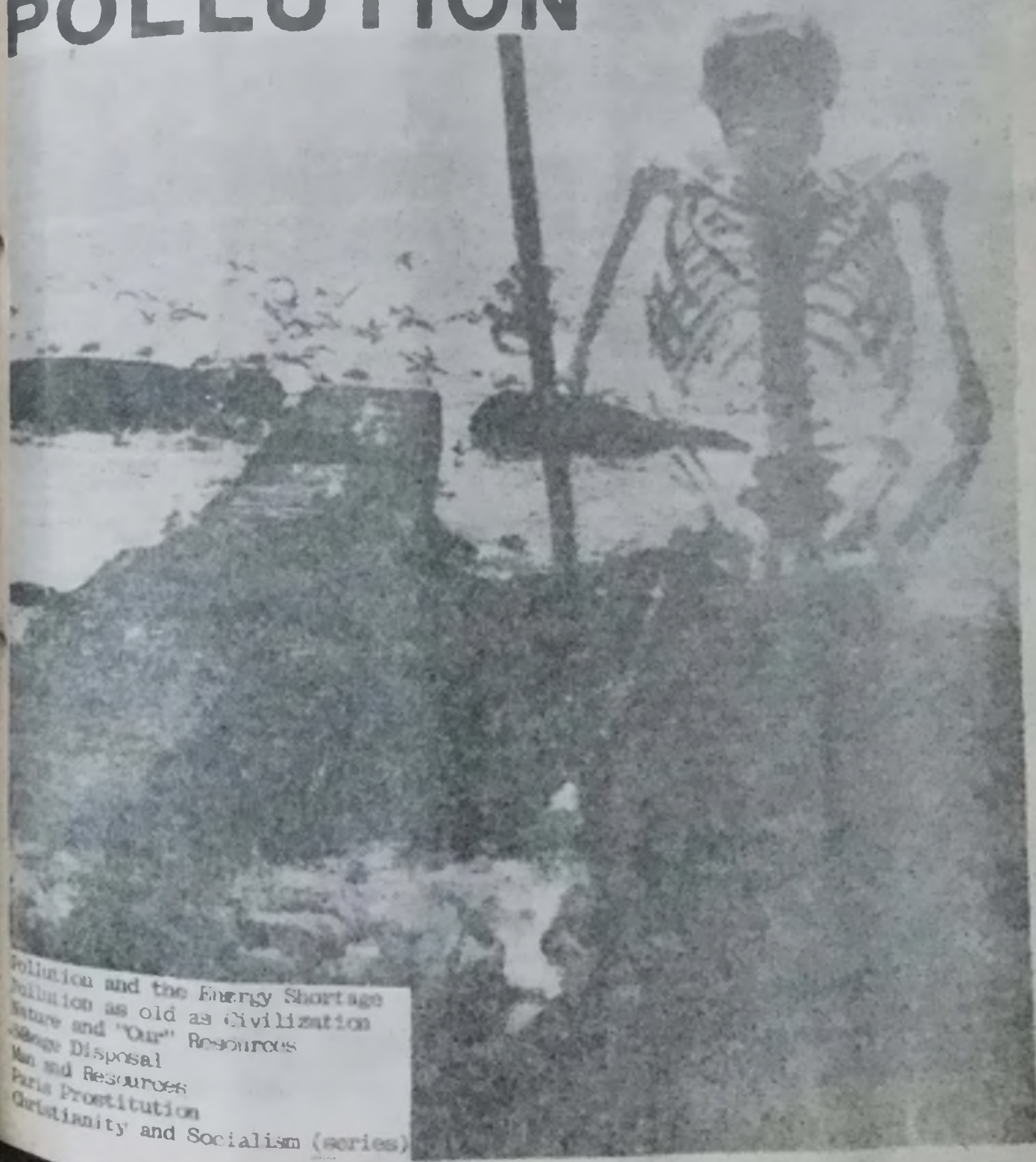
FULCRUM

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With a lever long enough and a fulcrum strong enough the world can be moved

POLLUTION



Pollution and the Energy Shortage
Pollution as old as Civilization
Nature and "Our" Resources
Waste Disposal
Man and Resources
Pieris Prostitution
Christianity and Socialism (series)

SOAPBOX

Readers turn on the stand

Lazy Man?

I wrote the party several months ago to express my support and offer some writing of my own. Seeing how you people were so kind as to remember me and send me a recent copy of *MILKMAN* I thought I'd write back and express some opinions on the personal reply I received.

One of these amounts to a major philosophical difference. And that is the dictum "From each according to his abilities, to each according to his needs."

Well, I don't know about you, but my ability is zero and my needs are infinite. I'd kind of like to laze around in the sun all day, ride my society's provided Norton 850 to all the socialist provided entertainment, spend the evening at my favorite bar and get stoned and then go home to my luxury apartment and watch my colour T.V. while blasting my ears with the latest rock from my 100 watt 0.05% distortion Quad. And when I wake up the next morning it wouldn't be to volunteer my services at the local factory.

Get what I mean? It must break your heart to hear that from a fellow socialist, but that's the way it is. Maybe you and your fellow members would be willing to dutifully man the factories where nobody is going to deny you access to this common pool if you didn't, but would everybody else? Would your kids? And the next generation?

Or am I being silly? Would there obviously be a test to determine what each individual's ability is so that he might work it? But you said there would be no money. And money is entitlement to goods. So in order to deter laziness you'd have to kick people right out of the system.

Or do you think it would be possible to get everybody to cooperate? Remember the work ethic? It's dead or dying isn't it? People's attitude to work evolve with time. I and most of the people I know don't like work. Leisure and pleasure are the evolving priorities for people in general.

Sorry, but you have to have money.

The idea of a common pool is cool. That is if industry could produce enough (and I suspect it might be able to.) But you have to have a way of making people work to maintain the system.

I don't want to brag or whatever but I've got this all figured out and I'm sure I'm right. You have to have a standard wage which would provide the desired material equality.

That dictum sounds nice but it won't work and you'll never get the working class to believe it will. Before I received your literature I always thought that that was the Communist dictum. I was quite disappointed to find the Socialist

Party spouting that line. Like I'm an idealist too, but let's not go to extremes. Let's be realistic too.

Here's some advice from me to you. Get your brains together and realize that that dictum is unrealistic and cannot work and is turning people off the otherwise great idea of world socialism. Then shake up the socialist tree and try and get that line changed.

Gordon Mitchell

HEALTHY

Far from breaking any Socialist hearts some of the points raised are likely to trigger some nostalgic amusement. Not in any way as a deprivation of the writer but because they mirror the early thoughts of many of us. They have also been repeated in various forms, often enough to condition Socialists with very stout hearts.

The writers claim to "zero ability" can be quickly dispensed with. It is indeed silly for anyone who can write, ride a Norton, tune Quadrophonic sound (or even grasp the concept) to claim Zero ability. It may well be that such a person may not have any talents that are not merchantable enough to provide a reasonable living within capitalism but that is something else.

What one wants to do with ones time depends largely upon the social, ethnic and esthetic values of a given society. And these values change with the changing material forces in various societies. A large focus on what people want, or think they would want, today is denial or deprivation. It is natural for people to be anxious about some things that are denied to them especially when it is quite obvious that the productive potential, to create these things, exists. But a far greater focus of people's demands is the factor of status or social stature. This is by no means a shallow or harmful factor within the nature of mankind. It merely means the regard or esteem with which one is held by one's neighbors. It is a factor that has existed ever since man became a social animal and is a stabilizing force in any society. Merchants are well aware of this factor and the capitalist productive mode drives them to use it in its unquenchable thirst for sales. So it is, that capitalism has been quite successful (although not completely) in making the measure of social stature - what one owns - a contrast from earliest societies where stature was measured by what one did for the community.

Whether the new social base of common ownership and production for use will give rise to a desire for Nortons or enough decibels to destroy one's hearing remains to be seen. But one thing is clear, free access will destroy any ostentatious motivation for ownership. To avoid belaboring this point it is perhaps best to recommend further study of socialist writings on human nature and historical materialism.

The assumption that without some form of compul-

that people will be indolent, popularly known as "The Lazy Man Theory" in socialist circles, ignores several factors. One factor is man's individual nature. Laying around in the sun and roaring around on a bike may sound alright for a while but day after day, week after week, month after month, year after year? Starting to get boring before it even gets started. Somewhat of an overture to suicide. Of course there will be no exact model of how people will behave in socialist society until they are actually living in a socialist society but an indication of this assumed indolent nature could be somewhat observed if there was a group of financially secure people who were free to express their indolent nature. But such a group do exist - the children of the capitalist class. Admittedly some of them do behave this way for a while (as do some working class children in a less luxurious way) but, for the most part, they soon tire of their toys and seek creative expression within capitalism's productive apparatus - people who do not have to.

The second factor is one already dealt with to some extent, above - the social factor. In examining the indolent assumption let us use the method of reductio ad absurdum. By this method a false theory is assumed to be correct and followed through step by step until the false assumption reduces itself to an absurdity.

Let us therefore assume that, as anti-socialists contend, that man is narrow and self centered, lazy, shiftless, refusing to work unless compelled to do so. Arriving upon the scene of a free socialist society what will therefore happen? No one will work. In a very short time all the necessities of life will be used up and in some kind of Ayn Rand nightmare man will starve to death and disappear from the face of the

earth. So who would work? But people do work. Otherwise they wouldn't be taking time away from their extremely all desired indolence to be so concerned about this point. So the free social nature of man is false and respect indolence will not happen because social man is naturally concerned with mankind's survival. A modification of this is that just soon will be indolent and sponge off the rest. But are a people who are vulnerable to merchant's intentions to maintain social stature by periodically changing their clothing styles, going to be impervious to a lack of stature in the new society for the mere want of a bit of not unpleasant mental and physical activity? This is not to say that people will not goof off periodically. They undoubtedly will and should. It is good for them. There might even be the odd one who will goof off all their life. But an understanding of human nature indicates that it will be so insignificant that any little human energy loss will be far less than the time it would take to keep books on it. Socialists have been answering "lazy man" opponents for over one hundred years. Ironically, in recent years a new kind of opposition is appearing. It goes something like this. Once freed from the necessity of banking and money changing, militarism (national and civil) and a myriad of capitalism inspired chores there will not be enough activity to go around. One opposition sort of nullifies the other. If the writer wishes to campaign for some form of wage equality there are plenty of political parties ready to accept him into their ranks. But it will not be socialism. They all wind up with some form of capitalism. Ironically, the worst results of it, state capitalist Russia and China are what the writer expresses greatest aversion for. L.T.

Nature And "Our" Resources

Profitable overgrazing of ranchlands and overlogging of timbered areas are causing havoc with wildlife. Periodic warnings are issued by experts who generally see nothing wrong that could not be righted within the wages, prices profit system that causes these problems. As if to prove this proposition correct, many other workers volunteer their hard labor to clean up coastal oil spills, polluted creeks and weed-scum filled lakes as though such efforts would benefit society. A hundred and fifty people near the threatened shellfish operation recently built a dam on a creek which had been dried up by destruction of the forest cover. It will enable salmon fry to survive the summer and eventually to improve the runs of the Coho run on the Sockeye River. This dam will prevent the fishing industry's profits from being eroded so much by the logging industry's profits. Of course financial assistance for this came from the state, representatives of the bourgeoisie class, i.e. the federal and provincial governments.

These workers no doubt gained the same satisfaction from this tea-spoon effort they could have achieved from overcoming some natural disaster unconnected with the current social division. Meanwhile a myriad other creeks remain destroyed. Irrelevant to this is the fact that the supreme court just ordered a family of "squatters" off the property of the biggest logging company in the province. These squatters working class imposters thought the wilderness belonged to everybody. So it seems that when workers make a free contribution, it is "for the good of society," but when they attempt to use something that "belongs to everybody" they are violating the property of the few. Ugly reality was confirmed in another development. In case some sympathetic victims refuse to show a patriotic respect for their masters' interests in future oil spills the present provincial government is planning legislation enabling authorities to confiscate adjacent properties to assist in the clean-up. This has been the case in the past.

Workers are told that poisoning of the natural environment, like some diseases, is infectious, easily transmittable. A polluted world is a dangerous world. If people are dying of hunger, it is because there are too many people. If pesticides were eliminated they say, there would be a world food production loss of one-third. Then, just think how many more people would expire from starvation! And this would be the fault of those impractical ecologists.

Pollution And The Energy Crisis

Agricultural experts and chemical industries defend their position with the story that the 40,000 tons of deadly pesticides in use in North America are necessary for the currently high food production. If people are dying of hunger, it is because there are too many people. If pesticides were eliminated they say, there would be a world food production loss of one-third. Then, just think how many more people would expire from starvation! And this would be the fault of those impractical ecologists.

Generally, workers regard the continued contamination and destruction of nature and of food as a regrettable thing. If questioned they would agree that it would be nice if something could be done to wipe out pollution from the face of the earth and at the same time be able to produce enough to satisfy all the needs of every human, in co-operative and harmonious conditions. Some would agree with the bosses of the earth, that such a concept is nothing more than a pipe dream. Others would contend that such a desirable world is possible, but not in the foreseeable future. If they are asked why it would take such a long time the answer usually is that it would take the majority that hang to make up, or to stop being so greedy, etc. These workers usually do not credit others with the degree of knowledge and co-operative predilections claimed by themselves. Or they unconsciously blame others for their own apathy. In either case, the answer is increased knowledge of world capitalism.

Most workers, of both left and right-wing political persuasions, are not waiting for the foreseeable future as they would describe it. They struggle both inside and outside of party political organizations to right many wrongs, including pollution.

Fifteen years ago some of these workers insisted there was not enough time to wait for a world Socialist society to rid the earth of the causes of pollution. "Something had to be done now to save the human race from extinction". They have labored mightily against effects and have achieved

with forest fires, putting a further strain on the myth of a common interest under capitalism. For if ownership of the country was shared by the workers, and what goes on was in the workers' interest, would they really have to be forced to protect it?

ed some results such as cleaning up parks, closing oil-washed beaches and illegally subtracted 3 or 4 food additives and pesticides from circulation. But the net situation is more pollution and destruction than before. Partially as a result of their ignorance of causes, they have a greater emergency to save humanity from now than they had in 1952.

The depressed world market has blunted their aspirations too. Being politically confused idealists, the ecologists are swayed by the specious arguments of government and business that full employment is good for the workers, but jobs cannot be provided without profits and profits cannot be realized without places to sell commodities. With competition being stiffer, costs, (including pollution prevention costs) must be cut. You cannot have your cake and eat it too. So take your choice; less pollution and no job, or a steady job with more pollution.

Capitalism Fights Pollution

Various governments have established Pollution Control branches or departments, with the aim being as limited as the title implies. Obviously there is a level of pollution that capitalism is general, and some industries in particular could not tolerate without loss of efficiency in the profit accumulating process. Generally the system cannot for instance, allow the health of workers to deteriorate unduly from this cause, because capital has an investment (via food, clothing, shelter, training and political conditioning) in the workers. It expects a return from the productive processes on this investment. In case of particular industries, there are times when the pollution caused by one damages or reduces the quantity of raw materials required by another. If the aggrieved enterprise or group is large enough to have influence on the state which acts for all capitalists it will attempt to inhibit the culprit or repair the damages for the offended industry. In spite of their good intentions, this is where the working class ecology groups come in. By acting as watch dogs for the Pollution Control Branches, or by castigating them for allowing too much poisoning of the environment, they demonstrate themselves to be more valid as useful adjuncts to capitalism than as saviours of the environment. As events have shown, legal enactments cannot completely prevent violations of anti-pollution laws due to profit making pressures any more than laws against bank robbery

can stopped poverty induced wild-gar

As Capitalism Also Causes Pollution

As class divided social systems have changed nature, class they are based on exploitation of a subject class by a dominant one which must also produce surplus wealth from resources. World capitalism, with its advanced, integrated technology is polluting on a larger scale. Any ruling class, being socially irresponsible, is motivated by its own interest, in other. It must plunder natural resources in addition to its subject class. Capitalism, being the last and the most efficient of exploitative systems is able to destroy the ecology more than those preceding it. Profits are the priority.

(Montreal executive, quoted in the STAR WEEKLY, Feb. 22/69, put capitalism's priorities bluntly, he said,

I am here to maximize profits. That's my duty to the shareholders - the owners of the business... If I have to bring in a new machine to keep up profits and lay off workers that's too bad. If I have to pay a crooked politician something to get a much needed contract, then I do it... If that's the way society is then I have to operate within (it) ...it's not my job to be a hero. My job is to keep the company going.

In waste can be said for the executive if he is forced to pollute to keep profits up. Pollution is caused in the developed state capitalist areas dominated by Russia (see SOCIALIST STANDARD, June 1975) because the profit motive also exists there. In essence, capitalism is forced to do what a dog would not do, that is, defecate on its own doorstep. The daily press of any medium sized city within any 24 hour period is not without some report of a new accident, oil spill, deadly biological revelation or debate between scientific institutions tied to the apron strings of capital.

Cancer

Pollution is spreading new types of sickness. The cancer toll is rising virtually to the epidemic proportions once held by cholera, diphtheria and smallpox according to Dr. Ronald J. Glaesner in his book, THE GREATEST BATTLE. And year after year the death toll is inexorably rising. "But unlike the great epidemics of the past... which struck in a rapid-fire, chain-reaction with victims infecting victims, cancer is a private dying, slow and incommunicable. Its roots reach far back into the victim's history. Tomorrow's victims are marked already. The Dr. said the vast majority of malignancies are carcinogenic, initiated by poisonous chemicals in the air, water, food and soil. The doctor was aware of the recalcitrance of government and industry to remove the poisons, because they operated "...in the name of profit..." but thought the problem could be solved through public awareness of the increasing contamination of the earth. However, the population is aware of all the other social problems and has been trying to correct them for 150 years while

ignoring the cancer. These problems are still here, and there is no reason to suppose that unsuccessful attacks on the other problems will succeed with the disease of pollution. Also, through its high productivity capitalism is able to produce a lot of workers and still make a profit. The overworked population of a distant society is not in immediate control of its destiny. The workers are conditioned to accept to the evils.

In addition to people being warned not to swim at polluted beaches, or eat shell fish, Northern Indians are told not to eat mercury polluted fish and stop drinking toxic water (to avoid Minamata disease discovered in Minamata, Japan in 1956.) More calcium in the diet of children is urged to reduce damage by lead poisoning in the environment. Cyclists are advised not to ride on main roads or streets where exhaust fumes are heavy. It is the old capitalist story of struggling against effects while causes remain unchallenged.

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"Energy Shortage"

It would seem strange that an "energy crisis" could come to a land of such plentiful natural resources and a small population. The blame for the impossible belongs to capitalism. Only the cheapest, most profitable types of energy are used. Capitalism consistently discourages abundance. It ignores many new areas of natural resources because production is tied to the rigid limits of markets. It is forced to preserve old techniques at the expense of new processes. It is a system of planned scarcity. There has not been an energy shortage in terms of scientific (social) ability to develop new sources. The reason why Alaskan oil will be transported in eggshell super tankers through rocky straits is because this is cheaper for the capitalist class at present than it would be to research sun, tide, wind or nuclear fusion power. Other examples could be cited. And the authorities are making plans for the clean-ups when the spills come. There is no question of transporting the oil safely and expensively. The balance sheets come first. Without profit, nothing happens.

While workers are urged to turn their furnaces down, use less gasoline, etc., industry and government waste colossal amounts of energy, in addition to other forms of wealth. This is normal to capitalism and does not cease when there is an "energy shortage."

In eastern Canada and the mountainous west where rivers have been dammed for hydro-electric power, nuclear-fission power plants are being discussed. Both of these ecologically destructive methods (as designed by capitalism) have been opposed by the outgroups but naive environmentalists. In addition to building nuclear-fission power stations in other countries, Canada has done its share of damage through nuclear waste disposal.

The Socialist Solution

Capitalism is not the natural order of things. It has been a stage in the evolution of society and is now a retardant and a menace. For the instant powers of the population and the technology to be used in the interests of man, they must be owned in common and democratically controlled by humanity. For instance, very few workers have ever known the freedom to use the potential they were born with. Capital deviates just a fraction of human ability toward its narrow, expansionist requirements. What human potential is sublimated by a host of tranquilizers, the production of which is one of the system's most lucrative industries. Added to this waste is the loss through useless occupations. Perhaps one-half or less of the labor force is engaged in the production of goods and services. The rest, including arms producers, are tied down to the production of nothing necessary to society. For instance, global arms production equals one \$8 million dollar factory going up in smoke every hour, day and night. (Victoria Times, March 1, 76) Twenty-five per cent of all scientific manpower is concentrated on weapons research.

Furthermore, instead of each piddling little business duplicating and competing with its rivals, or shut down through poor market demand, the immense powers of global technology and human knowledge could be set to work for mankind. The very technology that capitalism mis-used to poison the earth carries its own answer to pollution once it comes under the control of society. Biological methods of pest control have been known for years. Or food production: there is a host of estimates made by agricultural scientists and others, about global productivity, the most interesting of which could be a comparison made by Dr. P. R. Sen in the "Courier", a UNESCO publication. He said the world potential in 1965 was capable of feeding a population of 36 billion people. The population then was 3 billion and capitalism was feeding one billion adequately. Just the number required to make profits, leaving the other two billion in hunger. (Socialist Standard, Feb 76.)

The state of California could have fed the U.S. during the dirty 30's and the soil of India, with modern methods, could feed the earth's people (retiring U.S. Ambassador, Patrick Moynihan, New Zealand Herald, Feb. 3/75).

One of the many estimates made on energy potential is that of Henry Kahn of New York's Hudson Institute. He said that there are energy sources

on this planet "... which probably will last a million years - or to the end of history". (Victoria Times, Aug. 29/75). Dr. Lee A. DuBridge of the California Institute of Technology, said we now have enough technical knowledge to solve most of mankind's problems - from feeding every hungry mouth to building a car or washing machine that will run for 500 years. There would be no traffic jams, people would come and go with speed and comfort. The air of all cities would be free of all forms of man made pollution and whole cities would be weatherproof, etc. Fresh water made from sea water could irrigate all the world's arid regions. (New York Herald Tribune, Nov. 25/61). There are more estimates available to prove that a superabundance can be provided for every human from a few hours of necessary and voluntary work per week from all able bodied people. For the world's workers to think they must continue to endure the marginal existence of this system is utter nonsense. The motto is to investigate capitalism, the culprits.

JG

Sewage Disposal

Capital expansion is the motivating force in this world industrial society.

Whatever appears to be the cheapest and will bear the general balance sheets of the profit economy least is what prevails in its operations.

One example of this can be the area of sewage. Specifically in the medium sized city known as Greater Victoria on the west coast of Canada. A sewage disposal system which now functions for the municipality of Victoria was built in 1894. It pumps 8 million gallons per day of untreated human excrement a few hundred feet into the Pacific Ocean. This "outfall" is at a beauty spot called Clover Point near Beacon Hill Park, and if one's vision is inadequate to see the "solids" floating off-shore the view is marred by the smell. But one should not complain. The smell of the money that is saved, and the profits increased, is very sweet. The seagulls don't mind either. And here it can be seen why this bird is a protected species. It is a "useful scavenger," and like the oceans, it functions as one of capitalism's cheap ways of minimizing the health hazard from its effluent. The shell fish in the area are reputed to be the biggest in the country but no one is supposed to consume them. This dumping operation is for the Victoria municipality and the municipality of Oak Bay. The other administrative sections do the same, though each is on a smaller scale.

At present a new pumping station is being built on the site of the old one that will take the waste stuff farther out into the strait, to the extent of about one mile. This remarkable, 42 year improvement was not achieved painlessly. Years of haggling over which of the local jurists

Introduction To Pollution

You are concerned about war, pollution, waste and destruction of the natural environment. Maybe you belong to one, or more, of several organizations dedicated to controlling these evils to the extent that we can all survive. The chances are that you believe in the popular concept that all people in the nation have a common interest and that contemporary social ills are a result of a failure of science, technology or are caused by the greed of man.

Are you one of the ecologists or biologists who believe that pollution stems from too high a standard of living, - that to cut down on pollution everyone must consume less? In spite of the fact that 10,000 children die every day from malnutrition (1) and that poor Canadians owe a total of \$42 billion in consumer debt? (2)

If you identify with any of these categories it is a slim possibility you can do much to solve the problems you are aroused about, anymore than people like you could in the past. You are trying to cure a cancer by putting a band-aid on it.

It is one of capitalism's inevitable contradictions that as its technology intensifies the pro-

blems that could be solved by that technology remain unsolved and even increase.

It is predictable that though millions of people are trying to redress social iniquities they will not get very far because those millions, and millions more, accept a social organization that can't exist without these wrongs.

A tiny minority in all countries owns the means of wealth production and the rest must work for them. This arrangement leads to wars between rival capitalists and to strikes and violence inside that nation. Basically, anything that happens in the world is determined by profit potential, not human priorities. This is why pollution and war will continue. Capitalism can only produce more capital and more human victims.

The desecration of nature started with the industrial revolution in Europe, that is with the establishment of capitalism. There is more destruction now because there is more capitalism now. If society had been in conscious control of its processes this hang-up would never have arisen initially. The existence of the ecological problem is an indication of the larger problem and the solution.

Consider the bitter irony of beach signs warning bathers about pollution but little done about the lowcost sewage outlet. Capitalism functioning normally, everything paid for, healthy balance sheets and all that.

The happiness of people has no meaning, is totally irrelevant, and merely accidental to a social arrangement motivated by the profits of a minority, whether operating privately or through the state.

There are many utopian theories about altering capitalism to make it function for all. The system disposes of these dreams as fast as they are hatched out. But the profit arrangement will not allow itself to be submerged in its own effluent. It will call on the working public to control the problem just as it requires them to do everything else. This is not the first time workers have been urged to save capitalism, and thereby perpetuate the cause of social problems.

Science and technology are no barrier to a clean, peaceful world with real affluence. They are a means to that end - providing they function for all. There has not been an over population problem in terms of productive potential for many years.

Are you really interested in ending anarchy? In making this world a fit place to live in? If so, investigate capitalism. A meaningful change can come by a majority understanding the cause of their problems.

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(1) A United Nations figure

(2) Weekend Magazine, April 11/70

This is part of a Socialist Party of Canada submission to "Man and Resources," a government sponsored investigation which called upon organizations and the public for ideas. It was first published in MUMMUM 34/73.

MAN AND RESOURCES

The Natural Resource Base

It is so frequently argued that the natural resource base is finite as to be accepted as a truism. Is it? How finite? It could even be argued that the coal resources were finite. Long before any appearance of this coal finiteness oil took over as an energy source and numerous coal mines were shut down long before they were "finite." True, some have since been reopened but this does not negate the position that new sources of energy can replace old ones long before they show any signs of their complete depletion. Although socialists wish no association with the prophets of doom, waste of natural resources and the human resources to get them is naturally repugnant to them. It is therefore germane to examine the waste of resources under today's present capitalist relationship in contrast with the possibilities under the Socialist proposition.

Waste Under Capitalism

THE MILITARY MACHINE: Singularly absent from the "Man and Resources" Issue Group Reports was any mention of the military and war machine. Yet here is a colossal waste in the form of resources and manpower. An observation of just a portion of it, even in so-called sites, bomb sites, steel, oil, plastics, chemicals, all manner of minerals and alloys, scientific laboratories, explosives. None of it doing anything socially creative, often being socially and economically destructive as well as furthering a bestial, dehumanizing philosophy upon its participants. If the Socialist contention is correct, that this military machine is but an appendage of capitalism's marketing needs, and there is plenty of evidence that such is the case, and that a socialist production for use society will have no use for such a machine then there will be a tremendous saving of both human and natural resources in this one area alone.

MONEY AND FINANCE: To get an idea of how much of capitalism's waste is involved in money and finance one should stand at the main intersection and observe the number of buildings and offices housing such activities — Banks, credit and loan establishments, finance and trust corporations. Even in the shops that in a socialist society can serve the purpose of distributing goods, how many workers will be necessary in them when the cash registers disappear? Not only is there to be expected a great savings in metal, paper and other resources the manpower saved here can be translated into more leisure and people freed from dull tedious tasks for something more creative.

INDUSTRIAL SABOTAGE: (Some might resent this title but this is actually what it is.) How extensive this is, is hard to assess but there is no doubt that it exists. The most classic case is the production of light bulbs where engineering expertise is used to cut down the life of bulbs. It would be missing the point to make whipping boys of the people involved. Under capitalism these people are faced with a circumstance where they have to keep up sales. It will be inconceivable for such a thing to happen within socialism's production for use society. Then the objective will be to achieve the optimum human happiness with the minimum amount of human exertion and consequently mineral resources.

Consumption Of Resources

It is often considered that given the freedom to do so mankind would indulge in far greater consumption of goods than he does under his present restrictive circumstance. But would he? Already mentioned are the savings in finance and military. But aside from this there are considerable forces under capitalism pressuring people to consume things they may not actually want. Under capitalism's relentless pressure to make sales a great array of psychiatrists, psychologists and all manner of hucksters and dupesters are employed to convince men that they will be more masculine and more admired by their neighbors if they buy a bigger, more polluting, automobile. Women are told they will be more beautiful if they buy a "longer, no shorter, no in-between skirt, buy pointed shoes, no, no, now square ones, break your neck on thick soles, buy dangerous goop to put on your face, chemicals and sprays to ruin your scalp and lungs, anything buy, buy, buy." So intensive is the pressure that not only do we not know what we want we don't even know what we look like.

Within a socialist society, stripped of the buy, buy, sell, sell, sell motivating force, we can be expected to drift into social relationships based upon what people do for each other rather than status for what they own.

Food Production

Strangely, in spite of all the evidence to the contrary, the Malthusian theory that with increasing population comes a decreased ability to feed ourselves still gains so much prominence. How does this square with the facts? Most densely populated Holland has a food surplus and farmers there face fines if they produce more than their quota. Contrary-wise with the very much lower

rate of population density, with an abundance of arable land and a 12 month growing season, India often is faced with starvation for a considerable number of its population. Ability to produce food is not the issue here. In the meantime even in India, thousands of acres are kept out of production because it is not profitable enough to farm it and other parts of the world either food is destroyed or farmers are paid to keep land out of production in order to keep the price up. This should make it quite clear for what purpose food is grown.

It should not be interpreted that man may not want to control his numbers for reasons of space considerations and once he arrives at a free society he will undoubtedly do just that. Suffice to say that when it is estimated that ability presently exists to feed twenty times the world's present population** there is no need to let population in relation to food production to overly tax our deliberations.

Pollution

Pollution should not only be contemplated from the point of view of survival but from the idea of an esthetically pleasant environment in which to live. The degree and extent of pollution is well enough known without it being repeated here. The question that should be asked is why when so much is known about the harmful effects of pollution does it continue to exist and even is expanding? The answer rather obviously lies in the fact that it is cheaper to pollute than to operate industry otherwise. What small degree pollution restricted is only in relation to how much the profit system itself is threatened. Indeed companies and even nations are severely restricted to what extent they can clean up their pollution. Too much effort in this direction pushes their operation beyond profitable limits and drives away capital. These problems have been well illuminated in Lundberg's *THE RICH* and the *SUPER RICH*.

Recycling

Closely related to the problems of pollution and use of resources is the reformist attempt as a solution known as recycling. When one thinks of all the things that could be recycled -- paper, glass, tin cans, rubber, plastic, old clothes, sewage, all manner of things we use and presently are compelled to discard, the successes of the recyclists have been infinitesimally small -- far less than the rate at which the problem is increasing. And why? Once again because it is more profitable to have containers thrown away than reused. For example take one item -- one that is hated by many ecologists and environmentalists -- the styrofoam cup. Styrofoam is hated by them because it does not rot. But styrofoam is not an evil in itself anymore than explosives are evil it itself because it kills a man or good because it clears stumps for farming. Styrofoam could quite easily be recycled in numerous ways, for example building insulation, core materials for doors and moveable wall partitions and ceilings. Similar use could be made of waste paper

and plastic containers.

What would happen if such a program were instituted under capitalism? It would probably begot more problems than it solved. Numerous workers would probably be thrown out of work and some businesses might even collapse. This however is not the reason it is not done. It is not done because it is not profitable enough. If it became profitable enough it would be done, regardless of any social repercussions.

Conclusion

Man can never "achieve an optimum balance of social, ecological and economic benefits derived from the natural resource base" so long as society's productive apparatus is owned through the capital relationship and operated through wage labor with a sale and profit motivation. Before this "optimum balance of social, ecological and economic benefits derived from the natural resource base" so long as society's productive apparatus is owned and operated by and in the interest of all mankind.

Then and only then will mankind be free to really set about solving his social ecological and economic problems.

It should not be thought that "Man and Resources" can solve this problem. Tied as it is to the capitalist state it is not free to do so. Neither would it be proper to think that it could. A democratic solution cannot expect to be achieved by a minority. It can only be done by a majority understanding and wanting this solution.

At best "Man and Resources" can contribute by facilitating a free exchange of ideas so that a solution can be found. LT

*SOCIALIST PARTY OF GREAT BRITAIN booklet: -- "Socialist Party and War" and numerous articles in socialist journals, e.g. *SOCIALIST STANDARD*, *WESTERN SOCIALIST*, *MULKIN*, etc.

** Dr. T.M. Cameron, Director of Parasitology, in a 1963 address at McGill University. (Similar statements have been made by U.S.P.A.U. officials)

Technology, under capitalism is now developed enough to poison the natural environment of so large and unpopulated an area as Canada. Aside from water areas, Canada is over three and one-half million square miles in size, with only a thin strip along the U.S. border which can be considered to be occupied or developed. Yet this industrialized part has been capable, along with mines, mills and timber firms in the north of damaging the ecology of vast areas only thinly inhabited by humans. Indeed, it has not been a national thing, but a global process for quite some time. The total atmosphere of the earth has been contaminated, poisons have been released in expanding amounts into the atmosphere, water, food and soil during the last 40 years and it is claimed the average worker consumes about two pounds of food additives yearly.

Pollution Is As Old As Civilization

Pollution is as old as civilization. Civilization is the name generally applied to all class divided social organizations. The first class society to emerge from primitive communism was chattel slavery about 7,000 to 10,000 year ago. It was made possible by man's increase in knowledge of nature to the extent that he could domesticate some animals and plants, and smelt a few metals. This means he could produce more than enough for immediate needs but not an abundance for all. Private property and slavery became necessary for further material progress. This meant plundering by the master class, of both its slaves and of nature.

It is said that the Sahara desert, or large parts of it, were once fertile, but destructive agriculture and timber practises contributed to the erosion of that area over the centuries. Recently overheard on the car radio was a report by climatologists that the Sahara desert has recently increased in size by an area equal to the size of British Columbia. The steady reduction of global plant life is changing the oxygen carbon-dioxide balance in the atmosphere.

Italy, Spain, France and the British Isles were once heavily forested.

After Feudalism, capitalism expanded the process of destruction of the natural environment, on a relatively small scale at first. The original people of North America, living in a tribal soci-

alist system, immediately noticed the wasteful exploitation of resources practised by the invading civilized man whose divided system of rich and poor made pollution necessary. Sitting Bull, Medicine Chief of the Sioux Indians observed:

The love of possession is a disease with them... They take tythes from the poor and need to support the rich who rule. This mother earth of ours... they deface her with their refuse.

"Half of the prairie topsoil has been lost since the turn of the century because of continued use of agricultural chemicals and mechanized farming," says an expert in natural farming methods (Victoria Times, March 8/77). Dr. Stuart Hill of McGill University used a common expression "mining" when referring to the usual methods practised by Canadian farmers during this time in reaping maximum profitability from the soil by putting nothing or very little back in the form of soil nutrients. There is now a threat of the desert-like conditions of the drought which accompanied the hungry thirties returning in both Canada and the grain-belt of the U.S. After the second World War the scale of general destruction had increased to the stage of alarming the administrators of capitalism. The media proliferated with dire statistics and predictably the ecology groups became as multifold as the needs of capital to protect itself from its own effluent.

Concluded bottom page 9

Word From Paris

Prostitution Impossible In Socialist Society

Here in Paris, like in so many other places, the problem of prostitution can not be abolished so long as the money system remains in force.

Recently I was in a position to hear a still young woman say: 'Too old at 40 to keep on working!' I made his fortune with my fellow prostitutes, but the only thing he would now like to get from me is my daughter to put her to work. I don't want my daughter to be exploited like I was myself, feeding, sheltering, and clothing my boss a great deal better than myself and my kids. And yet nobody will employ me as a prostitute anymore if it is not to employ my daughter as well."

She doesn't want her daughter to take her turn at being exploited, providing a boss with better means of living than what she would herself enjoy.

She doesn't ask for the abolition of prostitution (neither for herself nor for other individuals) she wants her daughter to escape that trade while she can obtain a right to work — to be exploited in other occupations. But she is being cast aside because she is no longer profitable to her employer in favor of a younger employee.

It is understandable that employees in non-sexual trades feel upset by this comparison, but what the 40 year-old prostitute was saying can be applied to themselves when falling into the same predicament, 'Too old to be exploited anymore!'

In this connection, the meaning of the word prostitute" in general involves the use of human abilities or energies for something non-creative or alien to what they were meant for. It is a sad day for many workers when the time comes that they are too old to produce profits for their masters. Like the old cow which can no longer supply milk, or the dog too old to guard its master's property. (There are crowds of abandoned dogs in Paris with a special police branch to capture and exterminate them).

If dogs could talk and were as politically unforgotten as the working class is at present, they might well warn their pups, as the prostitute did her daughter, but it would be a useless exercise because dogs are to their masters as workers are with the capitalist class. They have no way of surviving except by serving their masters, selling their energies to employers, and this is allowed only if profits can be made.

If dogs had enough brain development to be attracted to television constantly, while ignoring their bondage to humans, they would be comparable to vengeful slaves who do the same as an escape from their unpleasant lives without attempting an analysis of the system which leaves them in servitude. One of these species cannot think. The other can but does not, or does little except the channelled thinking required to produce more riches for the rich. The workers ought to envision a better future for their children than a repetition of the life of exploitation suffered by themselves, even if most of them, unlike homosexual prostitutes, do not know how luxuriously they provide for their bosses.

The process of employment involves the appropriation of all wealth produced by the workers over or above the cost of maintaining themselves (food, clothing, shelter, training, etc.) by the capitalist class. The investing class is forced to pay wages because the workers are the source of profits and their productive abilities have to

be renewed. And new generations of workers are required as the old ones land on the scrap heap. There is nothing protective toward the workers in this process. The bosses give nothing, they take everything. Prostitution of any kind of course could not survive a money-less social organization. In a world system of free access and voluntary work based upon co-operative self-interest, that is, common ownership and democratic control of the means of life, there would be no need of policemen, soldiers and priests or tax collectors. School teachers, journalists and factory workers would serve themselves and society in useful, creative work, not prostitute themselves in misery, for the profit interests of a tiny minority as they do now.

As here in Paris or anywhere else, all prostituted workers should develop a critical and an original or independent approach to the system that exploits them. Their acceptance of the bosses' political ideas is what keeps workers where they are. N.Y.

The CCF-NDP never was a Socialist party. For example the Regina Manifesto of the early Co-operative Commonwealth Federation was a document outlining a number of liberal bourgeois reforms to prop capitalism during one of its periodic trade depressions.

Dave Barrett And The CCF-NDP

At a time when the workers had produced greater "surpluses" for their masters than ever before, when warehouses were overloaded with unsold goods, the Regina Manifesto begged existing governments to provide the unemployed with jobs. It was production for sale-profit (not use) that caused the unsaleable "surpluses" in the first place. It was the capitalist system that put the ownership of goods in the hands of the minority that monopolized the means of life. And a pro-capitalist "labor" party not only agreed that this minority retain ownership, but advocated more of the same under the guise of "Socialism." Like all Social Democratic and Bolshevik type parties, the CCF-NDP has ignored causes and fought valiantly against effects ever since.

The "old time" parties (which have brought in most existing reform legislation) must have been grateful to the early CCF'ers. Because most of the measures contained in the Regina Manifesto have long since been enacted into Canadian law by Liberal or Conservative governments. This is according to the word of former national NDP leader Tommy Douglas in addition to other sources.

The actors sometimes change, but the play remains the same. In England, the duo of "Labor" Party vs. Conservative Party has replaced the old-time Liberal vs. Conservative no-choice pair of "needle-dun vs. tweedle-dee." It seems the same surface change is developing in B.C. with the Socialists replacing the Conservatives and the NDP

doing the work of the Liberals. The same short working class memories are involved. After the former "opposition" has overseen the wages-exploitation system for awhile the workers forget the unsavory things that happened under the administration of the present "opposition" party, and those on the outside gradually regain favor. This pendulum type of two party administration forms with the workers seeing only surface effects is regrettably still with us. In B.C. the pendulum is said to be swinging slowly back to the NDP and its provincial shepherd is cautiously indulging return engagements before the footlights.

Specifically and more visible to the unproletarianized masses were Barrett's assurances to the capitalist class shortly after his election that his administration was going to be "business as usual." Remember!

It can be taken for granted that whatever immediate and reprehensible measure may be required to enhance the profits of the minority rulers, any CCF-NDP government will do it. As premier of B.C. Dave Barrett's strike-breaking order to 100,000 workers to get back to the tread-mill "in the interests of the province" or all the people seems to be forgotten. For millions of workers, NDP or otherwise, who's consciousness is mainly that of the bosses and slightly of their government anti-wage ADB guide-lines ought to be examined with a critical eye. They should note that since any party contracts to run this property system it

Part 4 of series

christianity and socialism

Belief in miracles

NOTHING THAT is natural, logical or intelligent is a miracle. If water gets toured into blond or wine, or defies the laws of gravity and flows uphill; if dead men rise from their graves, or virgins give birth to babies (or kittens for that matter)—then these are miracles—but not having narrow escapes from death or injury. The two kinds of phenomena are quite different. The modern usage of the word miracle is very misleading and has nothing to do with these biblical absurdities that are alleged to have happened in the days of yore.

must do anything that is required to preserve it. It must perpetuate the ancient ruling class lie of nationalism. When it breaks strikes or forces wages down in the interests of the employing class, it has to use the usual ideology of capitalism, part of which is pretending that the workers share ownership in "their" country and that their wages are being forced down in their own interests. All these parties do it when in office. Once committed, they must "go all the way."

To clarify this subject further - the Socialist vs. capitalism argument is not made up of private enterprise vs. state enterprise. Because private and state enterprise are variations of the same thing. The capitalist owners of "public" businesses reap unearned income from interest on government bonds instead of dividends from private shares. The master-servant relationship remains in the state enterprises, or have the workers forgotten about the rash of "public service" strikes of a year or two ago, plus those pending or on now?

No, the Socialism vs. capitalism thesis is composed of class ownership of the means of life vs. common ownership and democratic control by and in the interests of all society.

Money, banks, armed forces, police, crime, the propaganda industry, poverty, wages prices and profits, all these institutions and problems are necessary for a commodity society, a society that produces for sale, not for use. New institutions, as yet unheard of, will serve the needs of a classless, democratic earth. When real Socialism is attained by the political action of this system's victims, the world's citizens will enjoy co-operative and voluntary work based upon self interest and social responsibility. They will have free access to all that people need.

It is hoped that the old con trick of reforms to the profit system being in the interests of the workers is wearing thin. Workmen's compensation, U.I.C., O.A.P., family allowances, family welfare etc. have been bolstering the profit system for a long time while the workers' problems are mainly untouched.

Ingersoll wrote, "Miracles can only satisfy those who demand no evidence; else how could they have believed in them."

"Miracles resolve themselves in the following question," wrote Shelley, "Whether it is more probable that the laws of nature hitherto so immutably harmonious should have undergone a violation—or that a man should have told a lie? Whether it is more probable that we are ignorant of the cause of an event, or that we know the supernatural one? Christianity like all religions, rests among other things upon miracles, prophecies, and martyrdoms."

Nature behaves in a very consistent way and does not suddenly and without reasons reverse its laws.

Ingersoll wrote "A miracle is an act performed by a master of nature without reference to the facts of nature."

Every religion has its attested miracles. The Hindu, Buddhist, Mohammedan, Parsee rejects the Christian miracles, and each rejects those of the other religions. Each has its blind believers who accept the miracles lock, stock and barrel, without evidence and without even wanting evidence. In fact they are usually offended if you offer them any evidence that throws doubt on a miracle. If proof is asked for about these miracles it is not forthcoming, for the very good reason that there is not a shred of evidence for any miracle. Of course, one cannot prove negatives, and therefore it cannot be proved that some phenomena did not at one time occur, but the onus of proof falls upon the shoulders of those who claim that they did happen.

Looked at logically we must ask; is it more probable that Joshua's trumpets blew down the walls of the city of Jericho, or that somebody was deliberately exaggerating?

An example of Christ's miracles occurs in John 9. In order to heal a blind man, Christ spat on the ground and mixed his spittle with the dust and dirt into a paste, and then put it on the man's eyes. Such therapeutic superstitions were quite popular in those days—but not very dignified measures for the Son of God to use.

It does not need much medical knowledge to know that if cataract or a detached retina was the cause of the blindness, such treatment would accomplish nothing. What can we conclude from the lack of hygiene shown by Jesus in his healing methods?

A man possessed by a deaf and dumb spirit was healed by Jesus, commanding the spirit to come out of the man. Whereupon the deaf spirit heard his voice, and being dumb, cried out as he vacated the premises. (Mark 9.25)

Christ's medical knowledge, if we may refer to it as such, was typical of the healers of his day. Disease was due to evil spirits and the cure was to exorcise these evil spirits. A few savage tribes still hold similar views today because they have been isolated from modern civilisation.

John Ch 6 gives an account of the feeding of a big crowd of 5,000 with 5 loaves and 2 small fishes. After everybody had their fill, the left-overs were gathered up and filled 2 baskets. But what is the value of such

miraculous stories? The religious believer accepts the idea that a miracle took place. The non-believer, the materialist and socialist refuses to acknowledge these absurdities. If the starving millions of Asia could be persuaded this way—it would be most convenient. As they cannot, such fairy tales act as a breach on human progress and encourage wishful thinking.

"The moment you explain a miracle, it disappears" wrote Ingersoll. "Nothing that is possible is a miracle—only impossible things are miracles." Because of this the only thing we can be sure of is that miracles have never, and could never, have happened.

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Letter to Victoria Times, Sept. 25, 1976

REACTIONARY MAO

While in no way retracting from my disregard of the capitalist press, in general, I think the Victoria Times' present policy of presenting contrasting editorials of subjects might lead to a healthier development of its readers' thinking. However, while contrasting is better than monotonous conformity it does not necessarily mean opposite.

An example is the two editorials in the Times of Sept. 22 on the subject of leadership giants by Russell Baker and Michael Oakenberg. Russell condemns the giants for their inhumanity while Prof. Oakenberg eulogizes the late Mao. Neither of them puts forth the concept of what a great hoax this whole "great leader" concept has been. Mao himself was guilty of pandering not only to the very anti-Marxist concept of nationalism but to the cult of leadership as well. Had Mao been a truly knowledgeable or sincere student of Marx he would have recognized himself as a "mere bit of tinseal, tricked out by the circumstances of history." He further would not have lent weight to the lie that he was going to lead China out of a semi-feudal regime into socialism or communism. My understanding of Marx is that socialism requires two precedents - a highly developed productive apparatus and a politically literate working class, with an understanding of socialism and the determination to bring it about. The first does not yet exist in China and the second does not exist, nor has it ever existed, anywhere.

Apart from the Catholic countries—Italy, Spain, Austria, France and Eire, the only place where miracles are alleged to occur today is the U.S.A. Every once and then a new religion is founded there or a revised version of an old one is resurrected. A child sees the Virgin Mary in an isolated village where life is very hard and the people are starved of excitement. Where the local newspapers have little sensational news to offer. The journalists get down to it and write up some "ghost-sewing" event. As a result the newspaper sales increase, shops sell more goods, hotels, churches and chapel benefit, and even the puts take more money from the flock of visitors brought into the village through the news of the miracle.

During the last war God had an unparalleled opportunity to produce a miracle when six million of his chosen people were so brutally treated and forced into the gas chambers of the Nazi extermination camps. By acting at that moment, God could have established a "come-back" and convinced the sceptics for all time. The rabbis and the pious prayed and implored the people to have faith, while the poor victims awaited their end. But all was in vain. No miracle happened and no prayers were answered. This event probably cost God more believers than anything else in recent times.

The age of miracles is past. God who used to reveal himself to mankind in these freak ways, seems to have become fed up with it, or perhaps he is not concerned with the modern world. He may be too busy, or he may have concluded that the less he shows himself the more he is respected.

Seriously then, the basis for miracles has largely been destroyed as a result of better understanding of mankind generally.

Despite this, there are today still millions of people who are waiting for the miraculous return of Jesus Christ. For too long have people trusted gods, saviours and leaders. When people cease to rely on fantasies and think more about real problems, they will be a little further along the road which has socialism at its end.

As Marx showed in his analysis of the French revolution, if you arrive upon the stage of history before your time, all you can do is prepare the ground for your enemy. In a way, even Oakenberg indicates this. "For the most part, Mao did not determine the agenda of issues which he addressed nor the resources available to him. These were determined by China's condition." Mao should have known this. Not to have known it is a revelation of ignorance. To have known it and concealed it is the most vicious form of opportunism.

Even more clearly than its Russian forerunner, capitalism is the road ahead for China. It is a drama that may have acted out before. China had no alternative but to step upon the stage and repeat the script and no Mao nor any new "bit of tinseal" can alter the final scene. In the process everything will be industrialized, the farm will become a factory with increased output, using 80 to 90 percent of the population instead of the present 80 percent. For Mao to stand in the way of this process marked him out as a socialist but as a reactionary. - Larry Dickson, 5400 Sura Place

Socialist Party of Canada



OBJECT.

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments of producing and distributing wealth by and in interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.

6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize collectively and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agency of emancipation and overthrow of parasitic parasites.
7. That as political parties are but the expression of the interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. THAT THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and the poverty may give place to comfort, privilege to equality, and slavery to freedom.

Those agreeing with the above principles and desiring membership in the Party should apply for Application for Membership from the sec'y of nearest local or the Nat'l Hdqrs.

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